

Dear Friend of SFF:

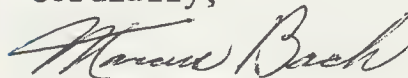
Now that we are in Psychogram #3, some questions have been raised. One reader asks, "Where did the idea for this kind of presentation come from?" Several have inquired whether I would incorporate their experiences in a Psychogram. Another wants to know, "How many of these PG's are there going to be? If they keep on coming I'll get myself a binder to keep them in."

Here are the answers: 1. The idea for the Psychogram came to me one night at my cabin in British Columbia following a yoga session. I was lying savasan (relaxed pose) and a review of psychic happenings filtered through my mind. Something said, "Psychogram them." Something also said, "Okay, I will."

2. We have already drawn upon the accounts of others whose experiences cast light on phenomena, and I see no reason why we should not use your adventures if they are relevant. The whole idea of a PG is to increase our PIQ (Psychic Intelligence Quotient)!

3. How many Psychograms will there be? That depends upon a number of factors and perhaps we should let circumstances and SFF planning dictate this decision. The binders that hold the regular SFF lessons should serve as a suitable "coverlet" for Psychograms 1, 2 & 3 and more to come.

Cordially,



Marcus Bach



SPIRITUAL FRONTIERS FELLOWSHIP

YOUR ETHERIC DOUBLE

1.

The unexpected is often the expected. Still I was surprised.

Here I was lecturing at an inter-religious meeting in Milwaukee, Wisconsin, and in the question period a woman in the audience asked if I had ever met the Catholic mystic, Padre Pio.

I was happy to say that it had been my privilege to interview this remarkable stigmatist shortly before his death. I described my experience and my warm feeling for Padre Pio, mentioning my belief that he actually did lose a half-cup of blood every day, and had done so for years, ever since he manifested the "print of the nails" in hands and feet some forty years ago.

All of this was quite in keeping with the usual audience-speaker give-and-take.

The surprise came after the question period when another woman, a gentle little old lady, shyly asked me for the exact date that I had been with Padre Pio in his Italian village of Giovanni de Rotundo.

When I gave her the information, she looked at me patiently. With a wistful glance, she said, "You couldn't have been with him then, because at that time he was with me here in Milwaukee."

It was my time to look at her suspiciously.

"Are you sure of your dates?" I asked.

"Positive," she affirmed. "How sure are you about yours?"

"Very sure," I had to say.

Her reply was soft and thoughtful. "We may both be right," she said with a smile, "for everyone knows that Padre Pio could be in more than one place at the same time. You knew that, didn't you?"

"So I have heard," I said.

2.

Bilocation: the state or power of being in two or more places at the same time.

Can this actually happen? After the resurrection of Jesus, was He seen in several locations simultaneously? Is this phenomenon a subjective vision occurring in the person who thinks or feels that he sees the image of another? Is it a happening "in the eyes of the beholder" in the same way that some contend that speaking in tongues is happening "in the ears of the hearer?"

Is bilocation an emanation, a spectre, a secondary personality, a materialized form? Is it an etheric double?

One of the most celebrated cases of bilocation is that of St. Anthony of Padua.

While officiating at a service in a church at Limoges, France, on Holy Thursday in 1226, it flashed into Anthony's mind that he had promised to be at another service in a monastery on the other side of the city at the same hour.

Remembering this, he knelt down in full view of the congregation, drew his hood over his head, and at that moment the monks in the monastery several miles away, saw him step into their midst and read the prescribed offices.

Which reminds me. When I interviewed Padre Pio he had just finished officiating at the pre-dawn observance of the Mass. I had to wait while he wrapped himself in a robe and remained immobilized for some twenty minutes. Was he at that time engaged in an astral flight and appearing to devoted followers elsewhere in the world? Some say he was.

Catholic records also have it that on Sept. 17, 1774, Alphonse de Liguori, a prisoner at Arezzo in central Italy, sat trance-like in his cell. To all intents and purposes he was in an "out-of-the-body" experience.

He remained this way for five days after which he came out of it and reported in detail the last moments of the dying Pope, Clement XIV.

Physically, of course, Alphonse was still in prison, had always been in prison, but people who were at the deathbed scene of the Pope reported that Alphonse had been seen plain and clear in person in the room.

3.

There is also the seemingly authenticated story of how Goethe was inspired to believe in life after death.

He was walking one rainy evening with a friend in Weimar, Germany, when he stopped short and said,

"My God! If I were not sure that my friend Frederick is at this very moment in Frankfort, I would swear that he is coming toward us!

"By heavens it is he! How are you, Frederick? But what are you doing here and why are you dressed in a gown and a night cap and wearing my slippers?"

Goethe's companion saw no one and was astonished that the poet should be caught in such an apparent hallucination. But Goethe, deeply concerned, turned to him and exclaimed,

"That was Frederick! Didn't you see him? Now he is gone. What is the meaning of this? Did Frederick die? Was it his spirit that I saw?

When they returned to Goethe's home, there was Frederick dressed as Goethe had seen him during the evening walk. Frederick explained that he had come from Frankfort earlier, had been caught in the rain and had taken the liberty of putting on Goethe's dressing gown, cap and slippers. Then he confessed he had sat down and dozed off. In a dream he took a walk, met Goethe and exchanged greetings with him.

By this time Goethe was ready to believe in something --- almost anything!

4.

The concept of an etheric double is as old as the oldest religion and as fascinating as the earliest dream.

In fact, animistic believers were persuaded of this dual self when they experienced dreams. The sleeping self was dormant, allowing the spirit-self to move about freely, unhampered by time or space.

The "ghost-soul" in early Egyptian thought, or the ka so-called, was more than a mythological projection. It was an archetypal entity, an etheric double.

In almost every religion, a spirit guardian or a spirit counterpart, a non-anatomical essence attended the physical being and had both its dependence and interdependence in its relationship with the body.

When modern authorities say that the projection or emanation of the etheric double is involuntary, they mean it can be active apart from the control of the conscious mind. However, anger, sickness, conflict, triumph, despair and the like are known factors in etheric projection.

"As I was walking with several friends," said George Fox, founder of the Society of Friends, "I lifted up my head and saw three steeple-house spires, and they struck at my life. I asked my friends what place this was.

"They told me it was Lichfield. When they said this, the word of the Lord came to me telling me to walk alone through the city.

"As soon as my friends were gone....I found myself in a great field where shepherds were keeping their sheep...and the word of the Lord came to me again, saying, 'Cry out: Woe to the bloody city of Lichfield!'

"So I went up and down the streets, crying with a loud voice. It was market day. I went into the market place, and to and fro, crying out as before....and no one laid hands on me.

"As I went crying through the streets, there seemed to me to be a channel of blood running through the streets, and the market place appeared like a pool of blood.

"When I had declared what was upon me, and felt myself clear, I went out of the town in peace, and returned to the shepherds and gave them some money.

"Afterwards I came to understand that in the time of Emperor Diocletian, a thousand Christians had been martyred in Lichfield."

The inference was that Fox had been there at the time, though he lived in the 17th century and Diocletian in the 4th.

5.

The question is: if an etheric double existed or was at least speculated about, during the time of the early Egyptians, or during the period of the early church, during the days of George Fox, and Goethe's time (18th & 19th century), can it also exist in our time? A Padre Pio, shall we say?

"Connecting the astral and the physical bodies," says researcher Hereward Carrington, "is a cord or cable, and this is capable of being indefinitely extended.

"As long as this cord is intact, reanimation of the physical body is possible. When it is broken, death occurs.

"Life currents are thought to pass to and fro across this cable. The claim has been made that this is the 'silver cord' referred to in Ecclesiastes."

Some contend that the phenomenon of the etheric double is actually a case of deja vu (seeing the previously unconsciously seen). In this way they explain bilocation. The theory is that this double may be out of momentary synchronization with the physical self and therefore transmits an instantaneous recall of etheric flight.

6.

I never thought it would happen to me, but then, you never know.

I once wrote a story in which I fictionized a scene. I described a hotel in a small Missouri town and explained in my story how I went into the hotel and asked the clerk whether he would mind if I went up to the second floor and sat on the balcony because I was to meet a man there and have a conference with him.

The clerk told me to go ahead and in my story I described my meeting with the stranger. I said we sat together on the second floor balcony while he related to me details of Mormon history inasmuch as the Mormon trail led through this town.

One day, several years after I wrote the story, my wife and I were driving to Kansas City and the highway ran past the outskirts of this particular town. I said to my wife,

"Would you like to see the hotel where I interviewed the stranger on the balcony?"

Knowing that I had never been there, only in thought, she said,

"Wouldn't that be fun?"

I turned off the highway into the business section. Better stated, the car drove or directed me. I will never forget the unerring feeling that I had gone through all this before.

All at once I pulled up in front of the hotel. There it was, just as I had described it in the story.

My wife looked at me as if I were someone from another world. Then she gave me a suspicious glance, as suspiciously as I had looked at the little old lady who talked to me about Padre Pio.

"You have been here before," she said.

"Of course," I told her, in a voice that meant, "I have been here, but never in the flesh."

7.

I went into the hotel. It was practically abandoned. A ghost hotel, you might say, but there was a tall, thin man behind the desk.

"Do you mind if I go up on the balcony?" I asked. "I was here several years ago."

"Go on up," he said. "You'll have the place quite to yourself."

If there was any question that I had ever climbed the winding stairs, the doubt was now thoroughly dispelled. Everything was exactly as I had pictured it.

I went out through the open door to the weather-worn balcony. I sat down in a dusty chair and put my feet up on the washed-out railing.

There was where I, or my etheric double, had been when I visited with the stranger who figured in my story. This is where our conversation had taken place. This is how he sat, tilted back in a captain's chair, his heavy shoes on the balustrade, his thumbs hitched into his suspenders while he told me how the Mormons had come through the town on their historic trek.

Could it be, I wondered, that our etheric double has a function beyond the reach of what we like to call our trusted rational mind, and does it lead us into dimensions deeper than our physicality will let us go?

There was more to it than all this. There was a feeling, a sense of something hidden, eternal, assuring and Godlike running through time and space.

That which is one, an old proverb says, is one, and that which is not one is also one.

I closed my eyes and said a little prayer.

- - - - -

SPIRITUAL FRONTIERS FELLOWSHIP is an interfaith, non-profit religious corporation formed in 1956 "to sponsor, explore and interpret the growing interest in psychic phenomena and mystical experience within the historic church and wherever these experiences relate to effective prayer, spiritual healing, personal survival, and man's relationship with himself, his fellowman and God." You may receive information about the work and service of SFF by writing to: Spiritual Frontiers Fellowship, 800 Custer Avenue, Suite 1, Evanston, Illinois 60202, (312) 864-6533.